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Franciscan Herald and Forum

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Franciscan Herald and Forum

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COVER PICTURE: Though the natural and the supernatural are constantly interwoven in our world, they are nonetheless wholly and totally different. Only occasionally do we experience directly the supernatural: in a miraculous cure in a spectacular way, or in a conversion of heart in a less spectacular manner. In His merciful goodness God has held our eyes fast from witnessing the magnificence and splendor and terrible power of God's life. Now we see it by faith. Then—face to face. To a few it has been given to see it for a moment even here on earth. To a St. Paul. And to a St. Francis on Mt. La Verna on the 17th day of September in the year 1224. Christ appeared to him in the form of a Seraph whose wings spread out in the form of a cross. Closer and closer came the vision. The Love! The Suffering! Francis beheld it. When it was gone—he too had the marks of Christ in his body.

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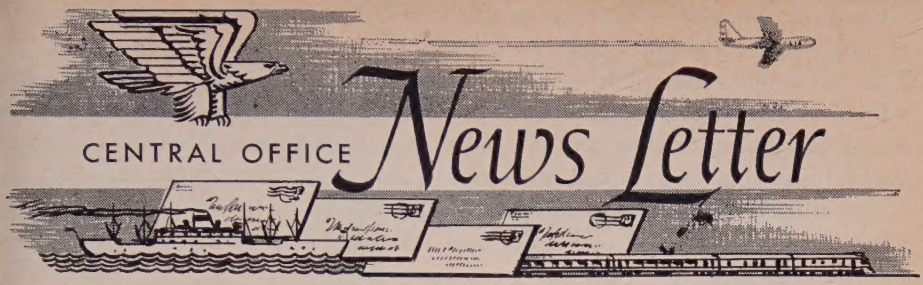

Meeting of Directive and Executive T.O. Board

A meeting of the Directive and Executive Boards of the Federated Third Order Provinces will take place at St. Francis Retreat, Hinsdale, Illinois, September 26-29. The Directive Board, composed of all the Fathers Provincial of the First Order and Third Order Regular, will have a full day meeting—the first such meeting since the Boston Convention. Most of the Provincials have promised to attend the meeting.

The Executive Board, made up of the Third Order Commissaries of the Third Order together with the Executive officers of the board, have held a meeting at least annually since the federation of provinces was formed. In late years there has been practically 100% attendance by Commissaries at these annual meetings.

Board members are expected to arrive at St. Francis Retreat on the evening of September 26. The business meetings will begin on the morning of September 27.

Special business to be presented to this meeting should be cleared through the Executive Secretary, Fr. Philip Marquard O.F.M., 29 South La Salle St., Chicago 3, Illinois. Telephone: STate 2-9660.

First Annual Heralds Leadership Training School

The school was conducted at St. Anthony's Seminary in Santa Barbara, California from June 30 to July 4 for young Third Order members who, because of distance, find it difficult to attend the annual Youth Congresses for the Third Order. Under the direction of Fr. Ronan Morrisroe O.F.M., the Franciscan Herald or young tertiaries of St. Francis from high school to college students and working young men and women, went through an intensive program. The courses provided were in Franciscan Spirituality, Formation of Leaders, Novice and Postulant Instruction, Discussion Leading, Planning Study and Formation Programs, Putting the Teen-Age World in Proper Perspective, Planning Apostolic Programs, and Fraternity Administration.

RESOLUTIONS WHICH AROSE FROM THE SESSIONS

1. We reject the teen-age world of the hucksters, which sets teenagers apart from the human family. We believe that the teen years are a time of preparation for assuming the responsibilities of adult life.

We look to adults for inspiration and guidance in taking our place in

adult life. We accept the responsibility of helping children and adolescents through the transition years.

2. We regret the spirit of blind conformity so prevalent in our society, which violates individuality and personality. We regret also the movements of non-conformity for the sake of non-conformity, which abandons valid traditions and moral principle along with the dead conventions.

We will strive for conformity to Christ, for if each person conforms to Christ according to his own gifts and vocation in life, he will be a truly unique individual.

3. We, the Heralds and Paduans of the Tertiary Province of St. Barbara. dedicate ourselves to the idea of One Rule and One Fraternity in the Third Order.

We will follow the Tertiary Way of Life according to a program designed to fit our energies and situation in life, and will participate fully in the life of the Parent Fraternity.

4. We subscribe to the principle that there is no true Christian Spirituality which is not Apostolic. We are grateful for God's gifts to us and we dedicate ourselves to the service of God and of our fellow man.

Each young Tertiary will be involved in some work of the Apostolate.

5. As a group of young people imbued with the concept of the dignity and worth of all men as Children of God, we deplore the most flagrant violations of personality practiced by some elements of American society—racial discrimination and segregation.

We extend our sympathy to and we commend those young Americans of the Negro race who are engaged in a disciplined and dignified struggle for their rights as children of God. We pledge ourselves as individuals not to patronize any public facility which is not readily available to members of all races.

6. We believe that all created things should give honor and glory to God.

We believe that the communications arts have great potential for good. They can contribute to the information and inspiration of the public, as well as furnish wholesome entertainment, if those who control them accept their responsibility to the people.

We regret that those who control these media are only rarely living up to their responsibility.

However, we do not believe that we fulfill our duty merely by criticizing or refraining from patronizing these media. We must take some positive action for good in this area.

Therefore: We pledge to support The Hour of St. Francis on television by our prayers, by our contributions of money, and by promoting it in our communities.

7. We are grateful for the abundant material blessings which God in His Goodness has showered on our nation. However, we recognize a danger in this material abundance. We see that we must avoid becoming so attached

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FRANCISCAN HERALD AND FORUM

Applying Christianity in the Spirit of St. Francis

Tertiaries' Rightful Autonomy

TWENTY YEARS AGO the editor of the FORUM, Fr. James Meyer, addressed himself to leadership in the Third Order and remarked:

"It would, for instance, not be idle to compare the conditions obtaining in local tertiary management twenty-five years ago with what is the rule today (1939). Then, no officers except in name, no elections of them, no record keeping by them, no word at all to say for themselves, not even in their exclusive right of the treasury. Almost everywhere depressed from the condition of an order in its own right to the status of a pious union, with all that was done, done by the director.

"THE THIRD ORDER FORUM risked its young life when from the outset (in 1921) it advocated for the tertiaries rightful autonomy in these matters as a postulate for the initiative and progress of tertiarism. But time and high authority as well as successful compliance have vindicated its contentions.

"The situation is different today. And getting better. Officers guides adopted in several units are helping.

* * *

Twenty years after those words were written we note that there is a certain restlessness in some quarters that the progress has still not been fast enough in the area of tertiary autonomy and that the Third

Order is still too "priest ridden." Direct challenges have been made to the good faith of the leaders of the federated provinces of the Third Order. As though they were trying to keep the tertiaries in a private preserve or a dependent colony while in reality the laymen are struggling for independence. Surely such charges are ridiculous.

Great strides have been made in the Third Order movement. And those great strides have been made only because of the mightiest instrument ever fashioned for tertiary solidarity and for the awakening of the tertiary consciousness. That instrument is known today as the Federated Provinces of the Third Order of St. Francis of North America.

Certainly it was the intent of St. Pius X who initiated the whole movement that individual fraternities join together into provinces and provinces join together in organized federations. And even as far back as April 12, 1893, Leo XIII exhorted the tertiaries "to consider means and ways of joining in one mighty union of action all the forces of the entire order."

ST. PIUS X APPROVED in a special letter the projected union of Roman and Italian tertiaries. "*Vehementer placet*," said he, "it pleases us exceedingly to learn that having formed a fraternal union of all the tertiary fraternities of Rome, you are now trying to unite the fraternities of the order throughout Italy. Nothing could be more opportune than such an association . . ."

No need at this late date to justify or even attempt to laud the great work of the Federated Tertiary Organization. Without it the Third Order in this country would still be in the catacombs—isolated little islands of tertiaries, without stamina, depending totally on the strength or weakness of the director, and eventually slowly sliding into oblivion. It was only through touch with the organized federated provinces that new strength and new direction came to them—and a new existence. And a rightful place for the tertiaries in the management of their affairs. Through the organization of the federated provinces which urged the formation of provincial organizations, tertiaries were educated to handle their own affairs and not be dependent solely on the director. For, while the legislative power and the spiritual guidance of the Third Order Secular rest with the Regular Franciscans, the fraternities have a right, vindicated to them by the spirit and the letter of papal decree and canon law, to their own life and internal affairs.

But—having entered voluntarily into a unity of purpose in their own tertiary province, and the province having voluntarily entered into a unity of purpose in a federated organization of provinces, fraternities thereby also surrender some rights for the benefits received. Besides, the constitution of the Federated Organization does not have "canonical" sanctions: it has no power to make individuals,

fraternities or even provinces abide by what has been enacted in congresses and conventions through the instrumentality of duly appointed official delegates of the several provinces and of the fraternities. It relies on the "word" of its participating members whose commissaries are their spokesmen; and we take it that in T.O. circles a man's word is as good as his bond!

For dissenting members, the federated provinces suppose the good will and purposefulness of all the members to work together. Neither has it tried to "rig" conventions or cut off comment and debate. All are entitled to a voice. But not a voice to repudiate and impugn the organization of federated provinces as a sinister group scheming to keep the lay tertiaries from capturing control of the clique!

The Federated Tertiary Organization for years lived off the largesse of the First Order in both money and men during the time when the per capita tax was only beginning to be advocated. Today it has a Central Office with a full time secretary and much freely given help. Its Executive Board meets annually at least. And its over-all achievements are unexampled in Tertiarydom; its organization is copied and studied and has been approved and blessed by all the Fathers General, just as it has the blessings and wishes of the popes.

LET NO ONE THINK that this happy consummation originated spontaneously or that it fell into a pattern of harmony like the pieces in a kaleidescope.

One thing can wreck it today—and that is intemperate criticism and imprudent pointing of the finger, notably when these things are unfair and untrue, however ignorantly so. It was not built up that way, it is not being held together that way—of that the present writer, who with the FORUM has been on the scene since 1946 and who through ten years had the benefit of gathering a harvest of history of the T.O. movement in this country by close association with the first edition of the FORUM—can assure the world.

It took then and it takes now prudence, moderation, fairness, with the common good in mind, with all determination and energy. With them it will stand and fall.

The papers contained in this issue of the FORUM should prove that if the editor of the magazines could rejoice in 1939 over the tertiaries taking their rightful place in the Third Order Secular, he would be jubilant today. The one paper by Walter Hartz, prefect of the fraternities of Northern Ohio, makes a clear case for the area of tertiary autonomy. The other by William Corcoran, treasurer of the Federated Provinces, treasurer of his own province of St. John Baptist and of his fraternity of St. Margaret in Cincinnati, indicates minutely the duties of a treasurer.

And from the bulletins we have seen from various provinces it is

(*See page* 279)

Stop Hurrying

and

Get Things Done

by Florence Wedge

WHAT WITH THIS fast pace that is killing us, there is a tendency to forget that clocks are made for people, and not people for clocks.

We pour on the pressure and compel ourselves to do more and better at a greater speed. There is a humorous saying to the effect that our middle name is Rush, such is the speed complex which we of the mid-twentieth century, so aptly labelled the Speed Age, have developed.

What's the big hurry, anyway? Why do we allow ourselves to be victimized by this harmful habit of rushing through life?

Has it ever occurred to you that, with all of life plus all of eternity awaiting us, we might slow down and take time to enjoy our stay on this planet? That is the question we ought to ask ourselves before the constant pressure finishes by exacting its toll. The Koran has it that "haste is of the devil." Without wanting to be so categorical, we might pause a moment to consider the lilies of the field. Who can rush them into blooming before they are good and ready? Or look at the birds of the air. Twig by twig, leaf by leaf, they build their nests, knowing that it will be ready in time. No bird has ever experienced a nervous collapse because of anxious haste to complete its nest in double-quick time.

In his book, *The Search of Serenity*, R. V. C. Bodley writes about the Arabs in the vast Sahara. How little those sons of the desert fuss and fume about the passing of time and the events of the day! Bodley was once motoring with a party of Arabs in the Northern Sahara when their car ran out of gas. They were stranded in mid-desert without any possibility of helping themselves out of their predicament.

The Arabs, patient men that they were, didn't let worry or frustration get a toehold. They simply climbed out of the car and squatted on the sand. They mentioned casually that the rain, which had begun to fall, would do good to the crops, and they thanked Allah for it. And all along, the American citizen with the American habit of rushing things was anxiously pondering his poor luck. "Why don't you do something about this driver?" he asked with impatience easy to understand. "He knew how far we were going. He knew how much gas we needed. It's his fault

we're stuck here. Why don't you tell him so?"

The men merely shrugged their shoulders and told Bodley that Allah knew what he was doing.

SHAKESPEARE once said, "Wisely and slow;—they stumble that run fast." Not only do they stumble, but according to psychosomatic medical reports, tension is responsible for more than fifty percent of all illnesses. And the real villain in the piece is hurry, which begets tension. Great haste makes great waste—of many things, including the millions of dollars we pay out annually in medical bills which hurry, tension, and resulting accidents or illnesses cost us. The trail of excessive hurry invariably has its serious ending.

Hurry tends to upset our physical and emotional mechanism. For a while it may seem that we are getting a mountain of work done with our hundred revolutions per minute, but we find out sooner or later that haste and rashness are "storms and tempests, breaking and wrecking business." Speed that threatens to break the sonic barrier does not always win the slow-and-steady race. It is the relaxed attitude, the steady pace, the consistent rate that lead most certainly to the desired goal. But haste, according to the wise Seneca, "trips on its own heels, and fetters and stops itself."

Can you picture almighty God in a hurry? Conceivably, the Creator of the universe might have done his work of creation in a moment and have it done with. But he took his own good time. He took six days and rested on the seventh.

Can you picture our Blessed Lady frantically scrambling to get her housework done? Or don't you think she went about her tasks calmly, patiently, giving her full attention to the duty of the moment? We may well believe she lived life by the day, did the duty at hand, and calmly proceeded to the next. She is our model in this as in many other things.

Everyone of us has his own best pace for getting things done. It is always a mistake to let external circumstances or persons set our pace for us. Order is heaven's first law, and only an orderly, steady pace can help us steer clear of high pressure and that killing sense of "a million things to do and no time to do them."

Sir William Osler used to remind his students that they should think of how much time there is for their use, instead of how little. "Now the way of life that I preach," he said, "is a habit to be acquired by long and steady repetition. It is the practice of living for the day only, and for the day's work."

The trouble with too many of us is that we subconsciously get the notion that we have so much to do that we can't afford to slow down. We remain all keyed up and are dog-tired at day's end. We try to condense one week's work into a single day, then our exhaustion robs our hours of leisure of the pleasure and restorative value they should have. Our inability to relax and let go creates more tension and more sense of hurry. On and on the vicious circle goes, until we break under the strain. We hurry ourselves into nervous breakdowns.

Life should be lived piecemeal. One duty, then another. One thing at a time instead of two or four or ten. Any housewife knows that she can't watch television and go out picking berries at the same time. She can't wax the floor and write a poem at the same time.

The number-one formula for efficiency is to do the task nearest to us, then proceed with the next. Once we find the rhythmic, relaxed way of doing things, we accomplish more, have fewer accidents on the job, and spend less precious energy.

Even in the spiritual sphere, hurry is not to be recommended. St. Francis de Sales advises us wisely that "we should think only of spending the present day well, and when Tomorrow comes, it too shall be called Today, and then we shall think of it." He has also said that "no work done with impetuosity and excitement was ever well done." St. Philip Neri said in his humorous way: "We must not wish to do everything at once, nor to become saints in four days."

CAN WE STOP HURRYING? Can we uproot the habit of hurry? Here are some suggestions:

1. Be your own therapist. Draw yourself up short several times a day and ask yourself if you are going faster than the clock. Take inventory of yourself to see if you are working at top speed without any real need to do so. Deliberately let all your muscles go limp for a few seconds, then return to your work at a slower pace.

2. Try to be always five minutes early for everything. In my own parish, a woman was killed by a speeding car when running to catch a bus for Sunday evening services. If only she had left home a minute sooner, there would have been no need to run. She literally ran to her death.

3. Schedule your day. It's lack of system that detracts from our efficiency and produces the jittery feeling of having to rush. One thing at a time and that done well means absence of strain. It is the best technique for doing a lot in the long run. And no cluttering up, no divided attention, no stomach ulcers.

4. Try getting up fifteen minutes earlier or half an hour tomorrow. Once you get the knack of it, you may see for yourself how those extra minutes help to make the entire day more unhurried and tension-free. You won't need to keep yourself all geared up at top speed to catch up all day, and this will benefit you more than the fifteen or thirty minutes of extra sleep.

5. Limit your area of effort. Keep your mind centered upon the task to be done right now. Any writer knows the way to write a book is to break it up into chapters, the chapters into paragraphs, the paragraphs into sentences. As the Chinese proverb goes, "The journey of a thousand miles begins with a single step."

6. Remember that life is not a hundred-yard dash. Habitual hurriers have to slow down for a breather if they are to achieve anything and live to enjoy their achievement. Life is given us to go through leisurely, at God's pace. Take time to live. Slow down and take a good look at all you've been missing by rushing along.

7. In the name of Christ our Lord, who was never in a hurry, ask God to slow down that fast pace of yours, if you find that it is more than you can afford physically and mentally. Walk in God's presence and you will live as He wants you to live—happily, serenely, courageously. You will be keeping step with Him; and that is your best speed.

The Tertiary's Role as an Administrator

by Walter A. Hartz,
Prefect, Northern Ohio Region

THE TITLE of the subject infers the tertiary has a role in the administration of the Third Order. Before attempting to analyze this role, it may be well to call to mind that the Third Order is a religious order of seculars and not a democratic organization. As such, it is subject to the authority of the Church and not the popular wishes of its members. This authority was exercised on August 25, 1957, when the Sacred Congregation of Religious approved the new Constitutions for the Third Order Secular of St. Francis. These Constitutions will be the basis for developing the role of the tertiary in administration.

Basic Responsibility

The first area of this role to be discussed will be the responsibilities that are within the sphere of tertiary administration. The fraternity is basic to tertiary life. It is the only unit of the Third Order with which the great majority of us have close contact. The fraternity council will, therefore, be the administrative unit to receive most of our attention.

The sphere of responsibility of the fraternity council is much greater than commonly realized. It includes the spiritual and not merely the temporal side of tertiary life. The first two areas mentioned in article 133 of the new Constitutions, the article that deals with the responsibilities of the fraternity council, are certainly on the spiritual side of the ledger. The portion of the article in question states in part that it is the duty of the council to promote the gospel perfection of the members, and to promote the bonds of fraternal love among the members and among fraternities. It is, therefore, clear that the fraternity council is to ascertain that the members are familiar with the Rule and that they are observing it in day-to-day living. Not only attendance at monthly conferences, but the whole of tertiary living is the concern of the council. Further, the council must make the common exercises or community life of the fraternity meaningful and appealing if the bonds of fraternal love are to increase to an ever higher level. This, too, includes much more than the meeting in common for an hour or so once a month for the conference. It covers all the spiritual and temporal exercises. Visiting the sick and aged, praying for the deceased, futhering religious vocations financially and otherwise, helping the

home and foreign missions and educating the tertiaries to better prepare themselves for more active participation in all facets of parish and civil life are a few examples of specific tasks that may comprise the entire community life of the fraternity.

Judgment Basic to Responsibility

Another responsibility of the fraternity council is to instruct postulants and novices and to discuss and pass judgment on the qualifications of candidates for reception and profession. The desire for quality and not quantity should be foremost in the mind of the council in their deliberations. It may actually be the proper exercise of the virtue if charity to delay or deny the admittance of improperly prepared candidates because the council must consider not only the immediate feelings of the individual but the future health and growth of the fraternity. Similiar considerations should be followed in the processing of applications for transfer. The council initiating the transfer should advise the second fraternity of the applicants capabilities and past attention to fraternity life so that proper evaluation may be made in accepting the transferee.

Other duties of the fraternity council are to administer the finances, to confer offices on the councilors and other tertiaries and to determine that the officers perform their duties in an acceptable manner.

Before leaving this enumeration of responsibilities, it may be well to consider that in all things the actions of the council must be with the approval of the director and other superiors. This does not mean, however, that every suggestion of the director must be approved without comment or question. It does mean that once the question is settled in the deliberations of the council, the director is given full, absolute, complete support by every officer. On this point, it may be well to remind the council from time to time that their meetings are conducted in secret and that the deliberations are not for the fraternity as a whole except to the extent and through the means agreed upon in the decisions of the council.

Director and Council

Another broad area of the role of the tertiary in administration that should be considered is the means used by the fraternity council to accomplish its responsibilities. The opinion was expressed during a recent discussion dealing with Catholic Action that American laymen are too concerned with the Law to ever take a commanding lead in furthering the needs of the Church. If this viewpoint is accepted without comment or reservation as a true representation, I feel it could describe a fairly healthy condition. It would mean that the Church need not be concerned with the laity going beyond the area assigned to it so long as the clergy makes the limits of the law clear. I believe a much more accurate statement would be one that emphasized the importance placed by American laymen on knowing what is really expected before they act. The basic problem, in my opinion, is that the laity does not fully know the real goal in many undertakings or that insufficient thought has been given to many subjects before initiating actions.

A fraternity council will not function as it should unless it knows the mind of the director on matters under consideration. Too often in council discussions, attempts are made to agree on details aimed at an end that has yet not been fully defined. The end product expected of an action should be the initial area for decision.

Concern for the major details and minor tasks can then be aimed much more correctly. This will permit the projects of the fraternity, the common exercises, to be much more meaningful and received by all members in a spirit of better cooperation because everyone will know what is expected; director, prefect, councilors, chairman and individual tertiaries assigned to specific duties.

Some of the means available to the council for advising the fraternity of desired actions are the monthly conference, a monthly bulletin, a promoter system, and ordinary correspondence. Press and radio may also be used if the action is suited to these means. The actual instruments to be employed is a matter for the council to decide. Communications, it should be stressed, is a two-way street—from the council to the tertiary and from the tertiary to the council through the fraternity headquarters. Encouraging tertiaries to use both directions on the fraternity's communications system may be an area for some real work.

It was the majority opinion after a discussion of this subject in a recent meeting of the federated fraternities of Northern Ohio that it was desirable to have tertiaries deal with tertiaries in the name of the council whenever possible. Specifically, it was agreed that the instruction of postulants and novices should be by exemplary, well prepared tertiaries; that the house organ should be edited and published by tertiaries; that the decisions of the council on the fitness of candidates for reception and profession and in regards to delinquent members should be communicated to the individuals as an action of the council. In other words, every possible contact between the council and the members should be by the elected and appointed officers of the fraternity.

Leadership and Responsibility

So far we have considered the responsibilities of the fraternity council and the means available to accomplish these duties. We will now direct our attention to the third and last general area of the role of the tertiary in administration at the fraternity level—manpower. A fraternity council must have tertiaries with some leadership characteristics. The problem is usually one of finding and developing these attributes because very often the members having these capabilities are not the type to openly publicize the fact. The first step may be to start a program that will impress the rank-and-file with their responsibility to uncover leaders and then to elect them to council. The election of competent officers is a serious item of fraternity business. It is one that should ever be in the mind of the fraternity and not for a few moments only once every three years when the candidates presented by the nominating committee are voted upon based on sentiment more than objective considerations. The council has a duty here, too. It should try new, untried members in minor jobs whenever possible and not always call on the same tried and true few. Some of the characteristics that are desirable of good officer material are an exemplary religious life, some business sense, initiative, courage, availability, a willingness to serve and an ability to express themselves.

The role of the tertiary in administration on the regional, provincial and national levels must be considered with the fact in mind that under most conditions, the fraternity is responsible to and the responsibility of the provincial commissary only. Therefore, responsibilities of any organization at these levels, the means available for fulfilling duties, and the degree of ter-

tiary participation in the deliberations must be through the directions of the commissaries. Notwithstanding this condition, a few observations may be considered.

Article 121 of the new Constitutions states in part that regional, provincial, national and general councils may be established after the manner of a fraternity council, that these councils shall consist of the respective commissary and a number of tertiaries designated according to the regulations of each Franciscan Family, that one of the tertiaries shall be elected prefect, and that he shall represent the Third Order within his territory.

The regional and national councils can be considered jointly because I feel they should serve similar functions but on different levels. The regional council should be a federation of fraternities in a given region of a province. The territories of both should be based on geographical boundaries that consider the ability of the representatives to meet in central locations and, on the desires of the fraternities and provinces to discuss common problems. The functions of both councils should be primarily educational. Secondly, the sponsoring of projects beyond the scope of the fraternity or province. The degree of participation by a fraternity or province should be voluntary but each participating group should have equal representation in the deliberations. The preparing and publishing of manuals that deal with broad or general outlines of such items as procedures and regulations and the sponsoring of such projects as the Hour of St. Francis, radio and TV, are proper responsibilities of a national council. The regional council may concern itself with the application of the details of procedures and regulations and the sponsoring of institutes that deal with questions of interest to individual tertiaries and fraternity officers.

I believe that the need for an active well-operating provincial council is second only to the importance of a fraternity council. The commissary should welcome an advisory group such as a provincial council. It should have active participation by representative tertiaries from each major area of the province. A well functioning provincial council should lessen the burden on the commissary. It should permit the establishment of long range provincial programs in all areas of responsibility within the jurisdiction of the fraternity council. Such programs should certainly result in more enlightened and zealous tertiaries and, a larger, more forceful Third Order.

RESOLUTIONS

(*Continued from page* 258)

to it that it stifles our spiritual life and hardens our hearts toward God and our neighbors.

Therefore: we pledge ourselves to be guided in our use of material things by our real needs, to resist the pressures that would make us slaves to our wants. And we will share our abundance with those in need, putting the gifts of God to His Service and to our neighbors'.

The Duties of a Provincial Treasurer

by William E. Corcoran, Treasurer, Federated Provinces

IT IS MAINLY my intention to set forth the duties of the provincial treasurer as exercised within my own St. John the Baptist Province. This, I believe, will be quite applicable to any province.

I. **The duties are simply these:**
   - A. To receive all monies and properties belonging to the Tertiary Province and to render a receipt;
   - B. To pay all bills;
   - C. To keep an accurate account of all receipts and disbursements;
   - D. To prepare and submit financial reports as required.

II. **Today, every successful organization needs finances to operate. The Tertiary Province is an organization within an organization:**
   - A. Of spiritual perfection;
   - B. Requiring material needs;
   - C. That should be self-supporting.

III. **The Constitutions and By-laws of the Tertiary Province usually determine the source of receipts, the conditions of expenditures, the statement requirements and the position of the Treasurer:**
   - A. Receipts originate from several sources:
     1. Per capita offerings (Provincial and Federated);
     2. Visitation stipends;
     3. Sales of various articles;
     4. Special receipts:
        - a. Convention registrations;
        - b. Gifts and donations;
        - c. Contributions to special campaigns (Hour of St. Francis Radio and Television etc.)
     5. No receipt should be too small to acknowledge promptly:
        - a. By personal letter;
        - b. By form letter or formal receipt.
     1. Unusual expenses require the approval of the Board, as well as the approval of the Father Provincial;
     2. Normal expenses are paid when due;
     3. The disbursements of a Tertiary Province are numerous and varied; dependent on the size of the Tertiary Province and the

budget adopted by the Tertiary Provincial Board:

a. Salaries:
   i. Father Commissary;
   ii. Secretarial Services;
   iii. Other clerical and manual labor as required.

b. Administrative expense:
   i. Car (operating expense, repairs, depreciation);
   ii. Office (equipment and furniture, stationery and supplies; postage; rent; light and heat, etc.)

c. Service to Tertiaries:
   i. Bulletins;
   ii. Visitation remembrances, etc.

d. Federation Projects:
   i. Per capita contributions;
   ii. Hour of St. Francis (Radio and Television);
   iii. Sunday observance, etc.

e. Other expenses:
   i. Province projects;
   ii Articles for resale;
   iii. Conventions and rallies;
   iv. Meetings outside of the Tertiary Province;
   v. Special donations.

4. All bills should be paid promptly:
   a. To maintain good credit standing;
   b. To take advantage of discounts;
   c. To keep good order.

C. Accurate recording of receipts and disbursements is esential. The size of the Tertiary Province, as well as the number of Fraternities and Tertiaries in the Province, will dictate the number and variety of bookkeeping forms required to maintain efficient accounting.

D. Financial reports are prepared and submitted according to the requirements of the Constitutions or by-laws of the Tertiary Province:

1. One tertiary province requires an annual statement, or whenever requested by the Board; whereas, another requires a monthly report to the Father Commissary, and an annual financial report to the Board and the Tertiaries of the Province.
2. Financial reports should clearly indicate the nature of the receipts and the disbursements.
3. The Annual Financial Report should include the Assets and Liabilities of the Tertiary Province.
4. Special statements may be required at the request of the Father Provincial, the Father Commissary or the Tertiary Board:
   a. Convention report;
   b. Travel expense report, etc.

E. Usually, the Constitutions of the Tertiary Province require a Tertiary as the Treasurer:

1. One of our Tertiary Provinces requires the Treasurer to be appointed by the Father Provincial, after consulting with his Defini-

tory, from names suggested by the Father Commissary;
2. Some others require that the Treasurer be elected by the Board from the Lay Consulators on the Board;
3. In all cases, the Treasurer is under the supervision of the Father Commissary.
4. Since the Treasurer is the watch-dog of the Common Fund of the Tertiary Province, he should be competent. understanding of simple bookkeeping, trustworthy, able to give much time to the financial aspects of the Tertiary Province.

IV. The financial condition of your Tertiary Province, and its management is important to the promotion and expansion of the Third Order of St. Francis.

A. The Father Commissary, a priest, an expert in spiritual matter, represents the Father Provincial of the Province:
1. His main concern is the spiritual life of the Third Order under his care;
2. As a secondary responsibility, he is concerned with the financial needs of the Tertiary Province;
a. He should be relieved of all clerical chores, if possible.

B. The Tertiaries who contribute to the financial structure of the Tertiary Province expect:
1. To hear from the Father Commissary;
2. To see him, at least at the time of Visitation;
3. To benefit from leadership of the Tertiary Provincial Board;
4. To support the worthy causes presented by the Tertiary Board.

C. The Provincial Treasurer is responsible for the finances of the Tertiary Province:
1. He guards the Common Fund;
2. He receives all monies;
3. He pays all bills.
4. He guides the Board in proper expenditures, usually determined by a well designed budget.

V. The St. John Baptist Tertiary Province (#3) took a "giant" step in 1958.

A. It raised its per capita contribution per tertiary from $1.00 to $3.00; the second raise in seven years. Quinquenial Congress, the per capita was $0.50. The present per capita is divided:
1. 25¢ for the Federated Tertiary Organization;
2. 50¢ for the Hour of St. Francis, Radio;
3. $2.25 for the Tertiary Province, mainly to make it self-supporting.

B. It expected some opposition from Spiritual Directors and Tertiaries, but received only mild opposition.
1. The response in 1958-59 was about 70%;
2. The response in 1959-60 is going to be much better and close to 100%.

C. The move strengthened the Tertiary Province:
1. By improving cooperation from the Fraternities to the Tertiary Province;

(*See page* 275)

Guide Lines TO GOD

BY ALBERT J · NIMETH · O·F·M·

If you want to harvest a crop of happiness, the surest way is to plant a field of good deeds. One kind act done each day will reap a hundredfold of joy. Kind deeds are the soothing and effective lubricant which, poured on the frustrations of life, give double joy because it is shared joy. Real happiness does not consist so much in being served as in being a servant. Kindness is an overflow of self on others and we achieve happiness by making others happy.

"Do all the good you can; by all the means you can; in all the ways you can; in all the places you can; at all the times you can; to all the people you can; as long as ever you can."

When we concentrate on how we can help our neighbors, we are bound to forget ourselves. One of the main reasons, you know, why we do not have happiness is because we are stuck on ourselves. We are taken up too much with our petty grievances. We limit our horizon and view life by looking through a mousehole. The result is we exaggerate the slight annoyances, the annoying slights, the unintended criticism, the misinterpreted glance, and so on down the ridiculous list. It is these little things that rob us of happiness. It is always the little things that hurt. You can sit on a mountain peak but you cannot sit on a tack.

If we are kind and indulgent, we forget our little troubles. We harbor no resentments; we excuse awkward blunders. That is why we ought to be generous with our time, our talents, our energy—ourselves. Giving of ourselves is a fruitful source of joy and happiness. A warm press of the hand, a sympathetic glance, a cheerful greeting—small things, to be sure, but they yield rich dividends in human happiness.

The last retreat I made in the seminary under a veteran retreatmaster still holds fond memories. He told this little story. One of his confreres always had a good word for everybody. His favorite greeting was "You're looking fine; you're looking fine." A person may have been feeling as ugly as sin and as low as bottom but that greeting would always perk him up. Everybody loved the dear old man and his good cheer was contagious. One day the old monk and the missionary were taking a stroll when they came upon a little dog; it was a mangy looking cur. As a lark the missionary told the old man, "Tell the dog he's looking fine." He did just that and the dog wagged everything behind his ears and followed the pair home. I wonder if an attitude of this sort explains St. Francis' popularity with animals. I'm sure it explains his popularity with people. He had the kind greeting. the open hand for everybody. Everywhere he went his infectious joy and buoyant good spirits pervaded the atmosphere. •

I Have Chosen You

by Philip Marquard O.F.M.

YOU ARE NOT a member of the Third Order by your own choice. It is God's work. The Third Order Constitution emphatically states this in article eleven: "Those are fit for membership, who are called by divine grace." God has chosen you.

What does He expect of you? Again your Third Order Constitution tells you: "He desires that you dedicate yourselves to Him in a special way in the world; that is, that you wish to be pleasing to Him by your individual life; that you wish to be of service to the Church; that you wish to be of service to human society; all—doing all according to the spirit of St. Francis.

How can you be pleasing to God?

You can only be pleasing to God if you have sanctifying grace in your soul. You become more pleasing to God as you increase this grace in your soul. Article four of the General Constitution reads: "It is the duty of the Third Order, as a leaven of the gospel perfection put into the world, to give stability and strength to Christian life within the Church, and to maintain and spread Christ's kingdom by setting before others a pattern of genuine holiness." In Franciscan theology we identify sanctifying grace with love. Hence, you must have an ever growing love of God, which is expressed in doing His will.

The primary purpose of the Third Order is self-sanctification. Therefore, your first concern and that of any candidate to the Order must be, not to enlargen your field of activity, but to deepen your interior life. "He that abides in Me, the same shall bear much fruit. . . . Seek ye first the kingdom of God." Any prospective member of the Third Order must then have an understanding and an appreciation of divine grace. He must not be a mere indulgence seeker, but one who knows that growth in grace, Christ's life, is very essential to Catholic life. It is so very true that one good tertiary can change the world, while pretentious organizations, comprising vast numbers, performing multifarious activities, fail to accomplish much lasting good. If you read the life of the tertiary priest, St. John Vianney, you will see this fact stated. The devil appeared to this saintly tertiary and confessed openly: "If there were four more men like you in the world, I, Satan, would be finished; and my evil forces in the world overcome."

This strong emphasis on your inner spiritual growth does not mean that you should merely look after your own soul and let the world go hang. Neither does it mean that you must be a saint before you can be an apostole. Christ's first twelve apostles were not saints when they began. You must act as an

apostole intensely and untiringly, not after you have reached spiritual maturity, but while you are maturing. You must only be cautious that your output is not beyond the strength of your growth. And the vital thing to remember is that all human activity must be motivated and crowned with love. Your reason for all your actions must be Christ. With this in mind, the General Constitution says in article five: "Therefore the Tertiaries, instructed and trained for the gospel life, which is truly apostolic, should imitate in their own daily lives their Seraphic Father, who did not think himself a friend of Christ if he did not devote himself to the souls redeemed by Him."

How can you be of service to the Church and Human Society?

You can only give this true service if you understand and live the inspirational doctrine of the Mystical Body. Pope Pius, XII told a group of lay apostles: "If it be so that every truth has a special hour of its own, then the present time might well be called the hour of the Church under her aspect as the Mystical Body of Christ. . . . Try especially hard to reach a deeper appreciation of this stupendous truth." The tertiary who understands the Church as the continuation of Christ in the community life of His Mystical Body will understand that the graces that come to him are not meant just for himself, but also for all those persons who come in contact with him, work with him, recreate with him, etc. As Cardinal Suhard said: "When the religious vitality in a society is in retreat, religious life takes refuge in acts of worship alone. On the other hand, when it is making progress, it diffuses itself from the acts of worship throughout the activities of the Christian, even the most profane in appearance." Article eighty of the General Constitution very frankly states that Third Order fraternities should not be allowed to develop into associations of a purely devotional character. Your personal piety is no substitute for the knowledge and competence you should have. The liturgy is no substitute for the valid facts of social science. Active participation in liturgical functions cannot replace action in the market place. Therefore, article seventy-eight of the General Constitution exhorts: "Tertiaries, as heralds of the Great King, shall therefore spend themselves for the salvation of their neighbor in works of charity and of the apostolate."

Christ divided the continuation of His redemptive mission between the clergy and the laity. In this division He gave by far the larger task to the laity. Priests are ordained for the things that pertain directly to God. Hence, they are responsible for the offering of Mass, administering the sacraments, and teaching the Word of God. Laymen, on the other hand, are accountable for the whole temporal order. This they must win and bring to Christ.

The sociologist, Father Joseph Fichter, speaks of six major social institutions in every society: religious, political, economic, recreational and familial. All these must be reformed, permeated with the spirit of Christ. Only one of these, the religious, belongs exclusively to the clergy. All the others are primarily the responsibility of the laity.

Hence, you have a big task, and you can see why Pope Pius, XII said: "If Christianity is to be restored to the world, it will be through the intelligent and vigorous action of the layman collaborating in the apostolate of the hierachy." You have a modern

xample of tertiary action in Dr. Vico Necchi. Although he was a busy medical doctor, he took the time and pains to perform exceptional apostolic and civic work. He was made president of Catholic action in Italy and commended personally by the Pope.

The Third Order Rule demands that only those may be received into the Third Order who are "above all of tried fidelity in the practice of the Catholic Faith and in loyalty to the Roman Church and the apostolic see." It is only through a true understanding of your faith that you will be conscious of not only belonging to the Church, but of being the Church. Such a faith demands that you not only think through the doctrine of the Mystical Body, but live it. This is not the easiest and most self-satisfying life to lead, but the hardest, the least comfortable and the most demanding. As Cardinal Suhard wrote: "One cannot be a saint and live the gospel we preach without spending oneself to provide everyone with housing, employment, goods, leisure, education etc., without which life is no longer human."

As a tertiary, the fulfillment of your loyalty to the Roman Church and the apostolic see exacts of you that you not only sanctify your soul, but also consciously strive that the priority of Christ becomes a reality in all the institutions of society. Therefore, you must heed the words of Pope Pius, XII: "To work you, then, too beloved children! Jesus tells you so through the mouth of His Vicar. Press forward, all! Bring aid to the world in jeopardy! Uphold the Church!" (Art. 84).

In the selecting of candidates for the Order you can readily see from the above that they must be of a high spiritual and apostolic calibre, at least in desire. The Third Order has definite demands, and the candidates for membership must be flexible enough that they can be molded to these objectives. Hence, it is only the relatively few who are capable of accepting the challenge of the Third Order. In fact, the General Constitution of the Third Order states that "the continual growth of the Third Order should be in holiness rather than in numbers." (Art. 11). If you understand your tertiary vocation, you will be able to make a proper choice of candidates for the Third Order. •

TREASURER (*From page* 271)

2. Through the elimination of "dead-wood";
3. Increased service from the Father Commissary to the Fraternities;
4. Enabled regular annual meeting of the Provincial Board, including six Vice-Commissaries and the Lay Consultors;
5. Became self-supporting;
6. Emphasized the spirit of sacrifice in the contributions to the Common Fund of the Fraternity;
   a. The $3.00 per capital is imposed on the Fraternity and not on the Tertiary, thereby suggesting that the more blessed of the Fraternity help the poorer members.

VI. **Keep your Tertiary Treasurer busy:**
   A. Performing the duties of a Provincial Treasurer;
   B. Developing confidence and cooperation between the First Order and the Third Order.

A COURSE IN
FRANCISCAN ASCETICISM
by John Forest Faddish O.F.M.

JOYFUL TROUBADOURS

"WHAT A MISFORTUNE!" is the only comment the true historian can make when he studies the painting of St. Francis of Assisi done by the famous Spanish artist, Francisco de Zurbaran (1598-1662). In this painting, the Seraph of Assisi is depicted standing in contemplation before a skull—a scene that has been duplicated by many artists since his day. Now there is nothing really wrong with meditating before a human skull, if one wants to do that. But with Saint Francis, it is so completely out of character that it distorts his real personality and has given rise to many false beliefs that the Poverello is a morbid, gloomy Saint. The opposite is, of course, the truth.

Even in the very face of death we find the Poor Man taking great delight in the singing of his "Canticle of the Creatures" and asking that his favorite dish be served him before departing from this life. If there is any facet of his life that biographers agree upon, it is that Francis was gifted with a most cheerful disposition, that he inherited the light-heartedness of his mother's native Provence, the gayest district of all France.

But why should we become disturbed by artists' distortions of the Poverello? Have the historians distorted the facts about the very life of Christ himself? How often have we heard the remark that Christ never laughed? Do these same persons wish us to go a step further and say that our Saviour never even smiled? What a forbidding Person our God would be, if such were the case. Anyone who makes a careful study of the Gospels must admit that Christ had both a sense of humor and the ability to draw out the humor in a given situation, as when he noticed Zacchaeus in the tree, called him down and invited Himself to his home as a dinner guest (Luke 19, 1 ff).

The Joyful Christ

The very birth of Christ was heralded by the announcement of the angel to the Shepherds: "Fear not; for, behold, I bring you good tidings of great joy that shall be to all the people . . ." (Luke 2, 10). When the Magi saw the Star appear in the heavens, we are told that each experienced a great interior joy. Indeed, the birth of Christ initiated an era of joy which was to be characteristic of every true follower of Christ.

In his sermons Christ frequently made use of the word joy and its synonyms. After reminding his disciples of the need of keeping the commandments and of loving God, He said to them: "These things I have spoken to you, that my joy may be in you, and your joy may be filled" (John 15, 11). And then as if to prepare them for the day when he would return to his father in Heaven, Christ foretold their sorrow, but added the consoling words: "But I will see you again and your heart shall rejoice. And your joy no man shall take from you" (John 16, 22).

rancis, Apostle of Joy

From his youth, Francis was an postle of joy. Of these years, Thomas Celano says of him that he was he first in frolic, in mirth and song." e was regarded as the king of Assisi's outh as he led them from one feast another. But then a change came ver him.

Francis had always dreamt of nighthood, but our Lord granted him vision in which he was told of anther type of knighthood that awaited im. From this moment, we are told, he was filled with such joy that he ould not contain himself, but was rced to manifest his interior jubilaon in the company of men." This uality of joy now became supernaturlized and was to become the tradeark of those who would walk beeath the banner of the Poverello of ssisi.

The Poverello resolved to be an xample of joy to his followers. As elano says of him: "The Saint contantly endeavored to persevere in this ladness of heart, to keep ever fresh he unction of the spirit and the oil f joy." He tried to preserve in himelf both interior and exterior joy. ven in the midst of his greatest suferings we can discern the golden hreads of joy intertwined with those f sorrow. It was this spirit of joy n God that lightened the burden of rrow and sufferings which he had bear in life.

erfect Joy

One cold, wintery day as St. rancis and Brother Leo were enroute Perugia, the Seraphic Saint decided give his disciple a lecture on the ue meaning of perfect joy. It is anked as one of the great classics of iritual literature and is a "must" for veryone who wishes to penetrate the epths of Franciss' heart.

Thus he told Brother Leo that "if the Friars Minor were to make the lame to walk, if they should make straight the crooked, chase away demons, give sight to the blind, hearing to the deaf, speech to the dumb, and, what is even a far greater work, if they should raise the dead after four days, write that this would not be perfect joy . . . if the Friars Minor knew all languages, if they were versed in all sciences, if they could explain all Scripture, if they had the gift of prophecy and could reveal not only all future things but likewise the secrets of all consciences and all souls, write that this would not be perfect joy." The Saint goes on and on describing all the things that would not be perfect joy. Finally, Brother Leo, impatient with his spiritual Father, said to him: "Father, I pray you, teach me wherein is perfect joy." Then he told Leo that if they arrived at the Portiuncula exhausted, and covered with mud, filled with hunger and were turned away, this would be perfect joy. Furthermore, he told him: If we knock again, and the porter came out in anger to drive us away with oaths and blows, as if we were vile impostors, saying, 'Begone, miserable robbers! . . . and if we accept all this with patience, with joy, and with charity, O Brother Leo, write that this indeed is perfect joy . . . Above all the graces and all the gifts of the Holy Spirit which Christ grants to His friends is the grace of overcoming oneself and accepting willingly, out of love for Christ, all suffering . . ." (*Fioretti,* Chapter 8).

Joyful Followers

Nothing displeased the Poverello more than to see a sad-faced follower. One day he stopped one of the brothers and rebuked him with the words: "A servant of God should not show

himself sad before men; on the contrary, he should always be of good cheer. If you have sinned, go and examine yourself in your cell and weep over your sin before God. But when you return to your brothers, put aside your sadness and be cheerful as the others." Francis knew how active the devil was in the midst of his brethren, hence he remarked: "The enemies of man's salvation envy me exceedingly, and since they cannot rob me of my cheerfulness, they endeavor constantly to disturb my brothers." He was therefore untiring in his efforts to foster in his disciples the spirit of interior joy since "the devil rejoices most when he can rob the servant of God of the joy of the spirit. Satan's game is won when the heart is opened ever so little to allow him to inject a speck of dust with which to tarnish the candor of the mind and the purity of life. But as long as the heart is filled with spiritual joy, the serpent endeavors in vain to instil his deadly poison."

Sources of Joy

Francis of Assisi learned early in life that joy and its inseparable companion, which is peace of soul, are the supernatural reward given to a soul whose whole will is united to the holy will of God in love and trust. God loves me! This was the great fact of Francis' life; therefore, the smallest details of life, Francis felt, must be lovingly ordered by Him to bring us into closest union with Himself.

To become detached from creatures in order to become attached to Christ became the goal of Francis and his followers. The realization that we are called to be children of God allowed them to transcend the material things which others held dear, and with which they all too often cluttered up their earthly lives. God is my Father, and an all-powerful one at that. This thought filled the Poverello with joy. Need he worry with such a Father?

And if God is to him a Father, then Christ was his Brother. Francis was overwhelmed with joy at the thought of Christ's taking on human nature and dwelling among us. This is why he loved to read the Scriptures and study the biographies of Christ as penned by the Evangelists under divine inspiration. It was this Christ of the Gospels whose double he resolved to become even on this earth, in so far as such a thing is possible to a human being.

The beauty of God's creation was an every-fascinating experience for Francis. He had a keen faculty for appreciating every object of beauty. In all of creation he saw a reflection of the Absolute Beauty of the Creator. Beholding the symphony of God's creation made Francis instinctively turn to God in prayer. The sight of a grasshopper, the thrilling song of a lark, the rising sun, or the beautiful moon and stars at night—all became for him objects of meditation and subjects for verse. Thus his Canticle of the Creatures can be called his "Te Deum" of creation.

Francis, unlike so many reformers of his day, never failed to see the good in his fellowman. While they preferred to linger on the wickedness of man, he preferred to dwell on their virtues and goodness. He had a wonderful knack of doing good to others and then forgetting about it. It was the happy faculty that endeared him to men and won them over to his side without any difficulty.

Joy and Ourselves

In this day of international tension and strife, we have a real need for the spirit of joy as exemplified by St. Francis and his followers. The twentieth century Franciscan will say with

Francis: "To us it is given to be yful and merry in the Lord."

However, we will not lose sight of e fact that joy is a quality of the ul. And while we will not have to oid all amusements or recreation, will be judicious in our selection. . Francis was always insistent upon oiding vain, idle laughter or gossip amusements which had no purpose. he Franciscan is not an enemy of isure but he will see that it is con-ucive to his final goal—personal sanc-ification.

All creation will speak to us of the odness of God and we will use it a stepping stone to Heaven.

Most of all, we will remember that ue joy springs from a union of wills -the union of my human will with he Divine Will of God. Look at the scontent, disillusionment in the lives so many of our contemporaries. re not these conditions caused be-ause they have pitted their wills gainst the eternal will of God. The uly joyful person will see things with n eternal vision and hence he will ccept all things as coming from the ands of God. There will be no anx-ty over the future, no remorse for ne past.

The Franciscan will even face suffering in a brave spirit. His sentiments will be those of St. Paul: "I abound with joy in all my tribulations" (2 Cor. 7,4). For in every trial there is a glimmer of hope, and the Franciscan will understand that to reject the suffering will inevitably result in the rejection of the triumph and the reward which must follow in its wake. Here more than ever we will see the truth of Christ's words: "your sorrow shall be turned into joy" (John 16,20).

As true children of St. Francis will make a careful study of his life and see how it parallels the life of the Christ of the Gospels. Like him, we will accept the Good News of the Gospel, which is the heart of Franciscanism. In imitation of our Seraphic Father we will diffuse the spirit of joy wherever we go. We will not keep it locked within our own hearts but rather see that it ignites the flames of joy in the hearts of all who associate with us.

As Franciscans we must march under the banner of the Joyful Christ. Emblazoned upon the banner of our hearts must be the words: "Rejoice in the Lord always." •

EDITORIAL (*From page* 261)

vident that every effort is being made today to give tertiaries a reater and more executive voice on Provincial Third Order Coun-ils through the regional organizations electing delegates to the ouncil and through the election of a Provincial Minister Prefect.

On the fraternity level, we are soon to publish a management man-ual for fraternities based solely on the tertiaries running their own nternal affairs. It is a how-to-do-it-book which fraternities can adapt o their own circumstances of size and organization.

No one knows better than the directors the need for tertiaries to houlder their rightful autonomy in the management of their frater-nities; and no one has endeavored, within the framework of the Order's history and purpose, to bring this about more than the Federated Third Order Organization.

—Mark Hegener O.F.M.

"Brother Body is our cell, and our soul is the hermit living indoors in the cell, in order to pray to God and meditate on Him. If his soul does not remain in retirement in its cell, any hand-built cell is of little use to a religious."

St. Francis of Assisi—XX

by Col. W. Boss, Tertiary

When St. Francis went to Mt. LaVerna to meditate, it is apparent that he was very troubled and bowed down with thoughts of the future. How was it all going to end? Many of the brothers were straying away from the simple Rule he had given them. They were collecting books, studying church law and acquiring property. Again and again the beautiful beginnings of the Order would come to his mind—when nothing stood between him and his brothers, and they were united in harmony. Could this happy period ever return?

One day St. Francis asked Brother Leo to take the Book of the Gospels and in honor of the Holy Trinity to open it at three places. Leo did as Francis asked and all three times it opened at the Passion of our Lord Jesus Christ. Then Francis knew that there was nothing for him but to suffer to the end. And he resigned himself to God's will.

At the feast of the Assumption Francis withdrew from the Brothers into still greater solitude, and he sought a place even more isolated and remote from the little group living in the tumble-down hermitage.

The place he selected was on the far side of a deep ravine, and to cross over it a felled tree-trunk had to be used as a makeshift bridge over the abyss.

Francis asked the Brothers to make a small shelter for him and when it was done he said to them, "Go back to your place and leave me here alone." He arranged with Brother Leo to visit him twice each day, once to bring him bread and water and once by night at matins. As Leo stepped upon the makeshift bridge he was to say aloud the words with which the recitation of the Breviary beings —"O Lord, thou wilt open my lips." If St. Francis on the other side gave the proper response—"And my mouth shall declare Thy praise," then Leo was to go across the bridge and say the matins with Francis. But if Francis gave no answer he was to return quietly to the hermitage.

Brother Leo promised to carefully observe these instructions.

The story tells us that during the weeks St. Francis spent in solitude on Mount La Verna he became friendly with a falcon that had its nest near his cell. The bird would wake him up every night before matins by singing and beating its wings against the

ell. And it would not leave until he rose to say matins. But at times, when t. Francis was more tired, or weak, r ill, the falcon, like a tactful and ompassionate human being, would ouse him somewhat later. And some-mes the bird would keep him com-any during the day.

For many days Brother Leo visited rancis each morning and they said natins together. But one night, after e had called from the bridge, "O ord, Thou wilt open my lips," as he ad been ordered to do, St. Francis id not answer. Now Brother Leo did ot go back as he had been instructed, ut with a good and holy intention vent across the bridge and quietly en-ered the Saint's cell. By the bright oonlight shining in through the door e saw that Francis was not in the ell. He thought that he might be raying in the woods, so he silently alked among the trees looking for im by the light of the moon.

Then he heard him praying and, eeling reassured, he began to return uietly so that Francis should not hear im. As he was confidently leaving, owever, St. Francis heard the sound f feet on some twigs, and he said, Who is there?"

And Brother Leo replied, trembling, I am Brother Leo, Father."

Coming up to him and recognizing im, St. Francis said, "Why did you ome here little Brother Lamb? Did not tell you many times not to go round watching me?"

Brother Leo kelt down before St. rancis and confessed the sin of dis-bedience and begged Francis to for-ive him.

St. Francis loved Brother Leo very nuch on account of his purity and neekness and he forgave him freely. But," he said, "be careful little Brother Lamb, not to go watching me any more. And now return to your hermitage with the blessing of God. And take good care of me."

I HAVE SECURED from The Franciscan Book Club one of the finest textbooks I have ever read. It is entitled *The Art of Prayer,* and it is a book that every tertiary should study, every day.

Let me quote the very first paragraph in the book:

> "It is surprising how little men pray and how poorly they pray. Although they are children of God, they spend the best part of their life ignoring God. At most they give him an occasional thought now and then or make some selfish appeal to him.' This is one of the most evident proofs of our fallen state."
>
> "Mary has chosen the best part, and it will not be taken from her" (Luke 10, 42).
>
> "If we had been at Bethany, we would surely have chosen Martha's part. 'It is all very well and good to pray,' we would have said to the slothful Mary, 'but duty comes first . . .'"
>
> "Yet, that is not the way the Master looked at it. 'Martha, Martha, thou art anxious and troubled about many things, and yet only one thing is needful' (Luke 10, 41-42).
>
> "The entire Gospel is ordered to this idea, to this attitude, however paradoxical to our short-sighted wisdom."

St. Francis this month is telling us the very same thing. Meditation, contemplation, prayer without ceasing, are very essential if we are to make spiritual progress.

If you will get a copy of *The Art of Prayer* from The Franciscan Book Club, you will find it of tremendous help and a wonderful guide. It has already taught me many things, and I am still learning. •

Leaders must be Readers

Face to the World, John Motte O.F.M., Franciscan Herald Press, $1.75.

In the course of its history the Third Order of St. Francis has suffered from half-truths, clumsy misrepresentations and false interpretations. Even today the Third Order is not entirely free from these handicaps. The purpose of this book is to help separate the true from the false. It attempts to discover to the world the genuine idea that Francis had in mind when he founded the order. It will certainly disabuse those who have inaccurate impressions of the Third Order or who are acquainted only with a caricature of the real order. At the same time it will inspire the devoted tertiary to make even greater efforts to benefit more abundantly from what the Third Order offers. This is not to say that the author is giving us anything new. He is merely giving us the truth about the Third Order in a fresh, appealing way.

The book is divided into two major parts. The first is concerned with the origin and present rule of the Third Order. The second part deals with basic information about the nature and purpose of the Third Order, and has three main points: 1) what the Third Order is and what it offers the Catholic who desires to become more Christlike; 2) what the Third Order as a brotherhood offers the average Catholic; 3) the investment ceremony. This book is an excellent supplement to novice instructions and should become part of the regular tools of the tertiary. •

God Is My Life, Shirley Burden, Reynal, $6.00.

This is a work of art. The more one studies it the more he is impressed by its aesthetic value. There are only ninety pages to the book; seventy of these have photographs and of these seventy mo[re] than forty are full page pictur[es] (8½x11¼). Thomas Merton has writt[en] an introduction and the photographer [a] postscript. The rest of the copy is ke[pt] at a bare minimum. Some of the pictur[es] have no captions at all. The book te[lls] the story in pictures of life at Our Lad[y] of Gethesemani, Trappist monastery. [It] is a rare treat and a rewarding experien[ce] to go through the book.

Catholic Viewpoint on Church and Stat[e] Jerome Kerwin, Hanover House, $3.5[0]

This is another book in the Catholi[c] Viewpoint Series edited by John Delane[y] The subject matter will come up for [a] great deal of public discussion during th[e] fall's political campaign. It will contribut[e] greatly toward clarifying the issue. T[he] book begins with a summary of the churc[h]-state theories of the early Christian e[ra] and how these affected the attitudes [in] colonial days. The author points up t[he] confusion that presently exists, especiall[y] in view of the conflicting decisions of t[he] Supreme Court. In great detail he analyz[es] the non-Catholic attitude toward Catholi[cs] and the resentment Catholics justly fe[el] because of the treatment accorded them in certain areas. He ends with practica[l] suggestions on how the religious atmos[-]phere in the United States may be im[-]proved. A timely book on a pertinen[t] subject.

Liturgy and the Missions, Nijmegen Pape[rs] Kenedy, $5.95.

This book contains more than twenty-fi[ve] scholarly papers on the liturgical move[-]ment in mission countries. The variou[s] authors are from all parts of the missio[n] world who convened for the first Inter[-]national Study Week in September 19[51] at Nijmegen, Holland. This book i[s] definitely a landmark in missiology.

Francis wished his followers "to be such that their lives would be a mirror of disciplined living." (Thomas of Celano, as cited in the new *Rule and Constitutions*, p. 45).

Save Them through Obedience!

by Hermes Kreilkamp O.F.M Cap

Communists in Cuba today are taking every effort to gain control of the minds of youth. If they succeed we can expect to see in Cuba what has witnessed in China: we will see children taught to discard all respect and obedience to their parents. *The key is to destroy reverence and respect for parents and all authority other than the state.*

When Communists gained control of China, children were taught to spy upon and to betray their parents; even to insult and murder them when they tried to resist the Communist government.

In this country Communists pursue a more subtle but sinister line. Here they foster the publication and sale of sex magazines: millions of copies monthly!

What can you do to counteract their influence? Begin with your own home, and then with your own community. Show your children what gives light to our life: what gives it joy and beauty and power is the love of God. Our Lord, who summed up the great commandment of God in the love of God and neighbor (cf. St. Matthew's gospel, chapter 22, verse 36) reminded the Jews: "God has said, Honor thy father and thy mother; and again, He who curses his father or mother dies without any hope of reprieve" (Matthew 15, 4. Knox version).

Obliterate the memory of this commandment from the minds of youth and night will descend upon our nation, as surely as the light of the moon is eclipsed when the earth blots out from it the light of the sun.

Remind our youth as David did in psalm 18 that the commandment of God is the source of true refreshment, something utterly trustworthy, pure and right, (rejoicing our hearts!) and you will help them take a step in the right direction.

If St. John could say that a man who boasts of his love for God while hating his neighbor is a downright liar, how true it also is that a child who wilfully hates and dishonors his parents can never honestly love anyone.

On the other hand, observance of the fourth commandment assures a child special happiness and a long life. The fourth commandment was the only one of the ten commandments

to which God added a special blessing!

"Honor your father and your mother, as the Lord your God, has commanded you, that you may have a long life and prosperity in the land which the Lord, your God, is giving you" (Deuteronomy 5, 16; Confraternity Edition).

If the world is headed toward destruction, it is because this commandment of God is no longer taught in public schools. Reverence toward God and toward parents for the love of God is the only effective check against the tendency of man to return to the level of the savage.

PLANT FIRMLY in the souls of your children a sense of reverence toward God and toward parents as His representatives in the home and you have a fulcrum to work on; restore reverence and you have something to stand on, from which you can move the world!

Here are five ways to restore reverence in our youth:

LOVE your children for what they are: gifts of God! Love them not merely as pagans do; as images of yourselves. Love them as images of God. If Eve could say of her first child that she had received a gift from God, how much more can Christian parents say this, on receiving their child from Mother Church cleansed and radiant with grace from the fount of baptism!

PRAY daily for your children. If Abraham prayed daily for his son, how much more the Christian father must do so! Ask God to give your child a clear mind and a docile heart, a filial fear of God and a virtuous soul; *then* ask Him for those other gifts of good health and temporal well being.

TRAIN your children daily in the faith. Train them to pra Teach them modesty; instruct them the dignity of the human body as temple of God. Inform them as to th nature and purpose of sex in Christia marriage. Infuse into your child's so a reverence for sex before other ch dren teach him the ways of Sodo and Gomorrha, pagan Greece an Rome!

CORRECT your children's fault b word and by example. N amount of social changes will ev nullify the inspired word: "Spare th rod, and thou are no friend to th son; a kind father is ever quick punish" (Proverbs 13, 24; Kno transl.). Heli was punished with deat because he failed to correct his son Love your children as the wise me of old loved them: the patriarchs di not hesitate to correct their sons an command them to discard false god

GUIDE your children in their asso ciation with others: in the early years and in their teens. As S Paul said, bad company can corru the finest minds (I Cor. 15, 33). Th Cure of Ars did not hesitate to sa that parents who do not look afte their sons or daughters are on the way to hell. Guide your children i their reading, their recreation; teac them to reject spurious entertainmen and to value whatever is good an beautiful.

A kingdom divided against itse soon fails; homes not united in Chri are soon brought to desolation. Unit your family in the love of God, i Christ. Bring them to Christ, for th kingdom of God *belongs* to them (Mark 10, 14). Make your own lif and theirs a "mirror of discipline living."

Promoting the Order

THE GREATEST means of spreading the Faith is good example; but the *surest* means of getting the word to the faithful is the *printed word*. Therefore the Third Order Constitution recommends that books and magazines dealing with the life and spirit of the Third Order be propagated among the members. Individual fraternities can have a library. Each member therefore has access to many works dealing with the life and virtues of the Saints, and in particular the lives of Franciscans. A Franciscan Bookcase is also available from Franciscan Herald Press. It would be a common practice for each member to take one of the books from the library each month, and digest its contents and incorporate some practice or virtue into his own life.

The Third Order member has the obligation of reading and passing on Franciscan literature. His goal in life is to become more perfect each day. One of his great aids is literature. In a collective group such as the Third Order, members could make it a part of their meeting to review certain articles each month dealing with the Franciscan Spirit. Or a book review could be incorporated into the meeting throughout the year. Getting to the individual and his daily life, the Third Order member could select one particular virtue and read widely upon it and in time become an expert not only in discussing it, but also in practicing it.

By knowing the subject he could be called upon to talk about it at the various Regional or National Meetings that the Third Order holds throughout the year. He could even volunteer to talk at the various parish organizations as the Holy Name, the St. Vincent de Paul Society, the St. Ann's Altar Society, the CYO, the YCW etc., and could by stressing the fact that he is a Third Order Member aid greatly in attracting new members. The possibilities here are great. He would be acting and performing directly for the cause of Franciscanism and its importance in the world. The greatest source of his information and material would naturally come from reading. Therefore, Franciscan literature read by the Third Order Members who already know its true merits, can serve to instill into others by word of the tongue, the great message of St. Francis, Be Perfect and live for God. •

The "Catholic" Man

St. Francis of Assisi made such an overwhelming impression on Pope Innocent III that the Pontiff exclaimed: "This is of truth the pious and holy man through whom the Church of God is again to be raised up and supported." And the Church in the liturgical office of St. Francis has given him the title of "Francis, the Catholic."

This love of the Church and the work of the Church has been the in-

timate tradition of the entire Franciscan Order. In the life of Saint Francis we can find innumerable examples of his own dedication to the Holy See and his instructions to his followers to adhere with all of their strength to the teachings of the Church. It is no wonder then that Pope Pius XII called upon the members of the Third Order of St. Francis to join themselves to the task of re-Christianizing a world in jeopardy and to give themselves to the support of the Church. This is an essential part of the tertiary tradition.

In order to carry out the instruction in *Article 84* of the new constitutions the Fraternities should consider every work that they do in the light of this article. Is this the work the Church want of us? Is it the kind of thing that will bring others to a love and knowledge of the teachings of the Church? Is this support that we are giving as intense as it could be? These are the questions that we should ask ourselves in carrying out our own Third Order programs.

Furthermore, the fraternities should keep in as close a contact as possible with the Church on all levels. The members should have called to their attention the publications of the Holy See which have anything to do with Catholic activity for the laity. The fraternity should subscribe to such publications as "The Pope Speaks." And if there is no time in the regular meetings to discuss the individual directives, the minister prefect or director can call to mind, in summary, some of the more interesting articles.

The same attention should be given by the members of the fraternity to the directives of the local ordinary. Often a bishop will be promoting special projects in his diocese for the good of the Church but will find a lack of cooperation among his subjects. T Third Order should specially see to that they whole-heartedly back eve program of their spiritual leader a encourage others to do so.

Finally, in working for the Chur as directed by the pope, the bisho and the pastor, the fraternities shou not forget their responsibility to t First Order of St. Francis. Often t various provinces of the First Ord need the help of the Third Order promote projects for the holy and glo of God. Tertiaries should sincere and thoroughly get behind these oth members of the Franciscan Fami In this section of the commentary should also mention the aid that t Third Order can give in promoti vocations to the First and Secon Orders.

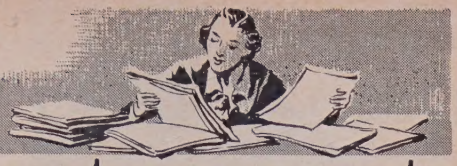
Telling the Good News, Francis Drir water, St. Martin's Press, $4.75.

This is a collection of reflections on ligion and education. Many of the artic have appeared in print before. The auth treats forty subjects. The variety alone impressive, though many of them are ve short. The author has the facility of e pounding great truths in a trencha manner.

The Mystery of Divine Mercy, H. Wo niecki, O. P., Marian Fathers, $2. cloth, $1.75 paper.

A meditation on the familiar theme the Mercy of God. The author traces Go mercy in the old Testament in His deali with the chosen people and then sho how the coming of Christ is the culmin tion of that mercy. He goes on to sho how the Mercy of God affects the in vidual lives today. Very appropriate f our troubled times. In a similar vein *Go Infinite Mercy* by Julian Chrosciechows M.I.C. shows how all creation is an expre sion of infinite mercy, how mercy is t foundation of the passion of Christ a how every moment in the life of a Chr tian is dependent upon that mercy. ($2. cloth, $1.75 paper.) A third book *Divine Mercy in Doctrine and Pra* (.50¢) completes the trilogy on a practi note.

Items of Interest



st Rev. General Basil Heiser O.F.M. nv.: The Conventual Franciscans, ing a chapter held recently in me, elected Father Basil Heiser O.F.M. nv. as General of the Order. Father il, well known to all Franciscans in the ited States from Franciscan Educational nference meetings had been Provincial the Province of Our Lady of Consola- n, Mt. St. Francis, Indiana. He is 51 rs old, born January 4, 1909, in Terra ute, Indiana, and entered the Order in 25. After his ordination in Rome in 32, he continued his studies at the Ponti- al Faculty of St. Bonaventure to receive doctorate in philosophy, and later died at the University of Toronto. ected Provincial of his province in 1954, ther Basil reorganized the studies pro- am of the province, sent missionaries to odesia in the diocese of Ndola in which s erected a new Prefecture Apostolic of lwezi. Other members of the General uria are the Procurator and Vicar Gen- al, Very Rev. Gaetano Stano. First sistant Socius General, Very Rev. athew Baran of the American Province St. Bonaventure (Lake Forest, Ill.). cond Assistant and Secretary General, ery Rev. Ermin Leonardelli; and Third d Fourth Assistants respectively Very ev. Pietro Tcanel and Very Rev. Remigio tzler. Best wishes and congratulations om all Father Basil's many friends in the nited States. •

ertiaries' Mission Group: Unheralded, e the many tertiary mission groups roughout the country which send a eady stream of donations in money and literature and clothing to the missions. nall groups, some of them, but multi- ied many time, they bulk large in the ission aid which is given. Typical of ch groups is that of the Third Order at Our Lady of Angeles in Cleveland, Ohio. A weekly meeting of the group resulted this past year in shipping the following to five U.S. Indian missions: 52 quilts, 18 large and 34 baby size; 135 crocheted caps and bonnets made from donated yarn; 210 readymade pieces, boys' shirts, pajamas; and 1023 donated garments, all checked for repairs.—Letters of acknowledgment were received from New Mexico, Arizona and Wisconsin, many correspondents enclosing snapshots of the missions and people who receive these gifts. •

Through thrifty shopping and donations of materials, the group spent only $192.31 from September 1959 through June 1960 to accomplish its work. The group has also made Mass vestments, albs, amices, and finger towerls; repaired altar linens and other linens of church use. •

St. Louis Exhibit—Paris: St. Louis IX, King of France and Patron of the Third Order brought the Crown of Thorns of our Lord to Paris and for it he built the beautiful Sainte-Chapelle. Here in this wonderful shrine of color and light was displayed during the past summer many documents, beautiful hand lettered works and beautiful wrought gold ware. •

Franciscans in Far East: Six native Japanese priests have become Conventual Franciscans in Tokyo, making the total number now 25. In studies as clerics are now 60 young men and over 100 postulants. Father Maximillian Kolbe O.F.M. Conv., the martyr of Auschwitz, founded the Conventual Franciscan mission in Tokyo in 1930. ***Franciscans of the Paris province who were driven out of North Vietnam in 1954, have built and opened a new Seraphic Seminary in South Vietnam at Thuc-Duc. Already it has 150 students with 14 professors; all are Franciscans. •

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Franciscan Education. At the blessing the new chapel of the Franciscan C lege at Gormanston, Ireland, The M Rev. Dr. Kyne, Bishop of Meath, preac on Franciscan education and said that Franciscan friars who came to the uni sities of Oxford, Cambridge and P "gave Franciscan education and idea its basic principles and placed love as Alpha and Omega of reality.

"The will is queen of intelligence, goodness—supreme goodness which is dom and bliss—is the highest aim of Round these two central points of *love* *will* gravitate all the varying types of F ciscan idealism and education. Christ, Word made Flesh, was the great p round which Francis' life revolved; was brought to its logical developmen the doctrine of the Kingship of Christ, primacy of Christ, which was the cen point of the philosophy of John D Scotus. Jesus Christ, enthroned on right of the Most High God, is the mee point and concentration of extremes—ti and eternity, space and immensity, contingent and necessary, the finite the infinite—He is logically the culmina point of all creation.

"Following the same line of thought, development of the Marian doctrine given great impetus by the followers of Francis. As Mother of this great King was conceived immaculate, for the f seen merits of he Son were applied to soul at the very moment of its creat Logically again arises the doctrine of Queenship of Mary.

"Franciscan education has its own tr tions and ideals. The will is the cornerst of its life. The intellect, queen of the ulties, is the adviser of the will; love erns heart and mind, and education find its strength in the focal point of finite love, of Love Incarnate, Love hidd in the Blessed Sacrament of the Altar.

"Franciscan education also compels to have a great respect for the freedom the individual. Character must be form the will must grow strong in virtue yet two persons develop along identical li Each plant, each flower, has its own nate quality and distinction—so each i vidual person has his. Each student has individuality and personality; students not be cast in a mould, labelled, stam and sent out like packages from a fact Each must have his freedom to grow to develop, so that a balanced, well justed and integrated personality emerge."

ALENDAR OF PLENARY INDULGENCES SEPTEMBER

Bernard of Offida C. 1 Or.—Cap. st, Aug. 26).
Rose of Viterbo V. 3 Or.
ivity of the B. V. Mary. G.A. & P.I.
Micheline W. 3 Or.—Fran. (rest, e 19).
day of the nine days before the st of St. Joseph of Copertino, Sept. (Prayers before exposed Bl. Sacrament).
gmata of St. Francis. G.A. & P.I.
12 Saturdays before the feast of Im. Conception.
Joseph of Copertino C. 1 Or.
Pacific C. 1 Or.
e day of the Novena of St. Francis.
Delphine V. 3 Or.—Fran. (Rest, v. 27 and Dec. 9).
Elzear C. 3 Or.
Michael Archangel.

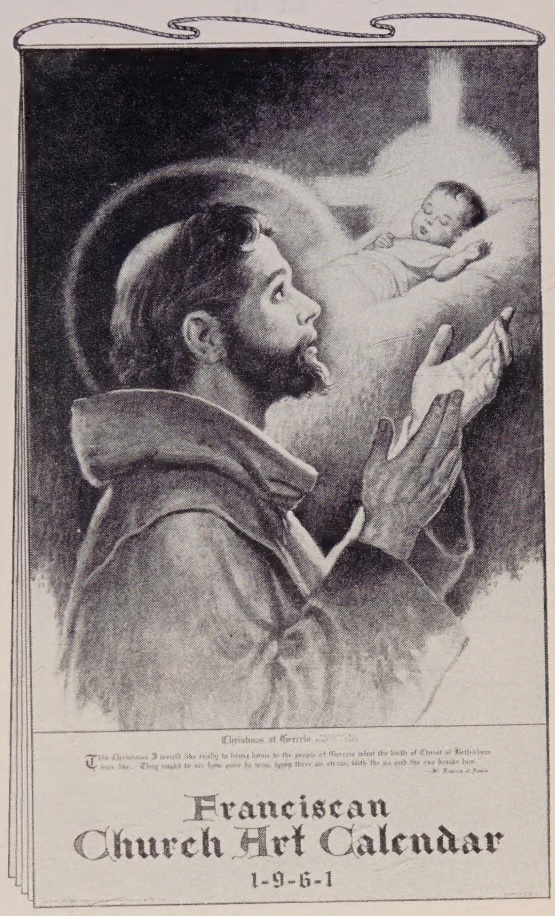
Obituaries

echtildis Eickholt (Maryville, Mo.), harsilla Reinhard and Cuthberta Hartwell, O.), Sr. Trophina Hogh-Milwaukee 81), Sr. Petronilla Ehr-Rochester, Minn.), Sr. Leocritia Oldenburg), Srs. Leona Ahlers and Lucas (Joliet), Sr. Rosetta (Olden-Sr. M. Alphonse Billian (Rochest-M.Aste Posch (Milwaukee), Sr. M. a (Oldenburg).

go: Mary Mathis, mother of Fr. Mathis O.F.M. (5), Frances Gil-ry McMullen, Alice Mohan, Cath-rieger, Mary Rowan, Mary Dore, ne Mahoney—**Cleveland:** Mary L. Frances Polk, Emma Cipra—**Cin-** Clifford Kennedy, Mary Plume—**Iowa:** Rev. N. Meinhardt, Richard — **Detroit:** Mary Goedeke, Odeal Catherine Savage, Catherine O'Don-nevieve Benoit—**Lansing:** Wilhel-ietz — **Long Island, N. Y.:** Jenny — **Los Angeles:** Isabelle Ferry — kee: Frances E. Erben, Mary Cau-, Ida Stehling, Anna Fellenz — gh: Elizabeth Johnston, Kastonicia s, Susan Uhrin — **Portsmouth, O.:** Conkel — **Shakopee, Minn.:** Mary — **St. Bernard, O.:** Flora Boland, lina Meyer, Mathilda Ante — **St.** Mary Hadd, Rosa Hiller, Hibertina s, Elizabeth Hoormann — **San An-**Frank J. Grimsinger—**Tampa:** Ed-Dougherty—**Altoona:** Edgar Rich-**ouston:** Henrietta Clay.

1961 Franciscan

Church Art Calendar



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